127

A TESTIMONY

Against

Periwigs and Periwig-Making, and Playing on Instruments of Musick among CHRISTIANS, or any other in the days of the Gospel.

Being several Reasons against those things, By one, who for Good Conscience sake hath denyed and forsaken them,

John Mulliner.

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world Gal. 6. 14.

But she that liveth in pleasure, is dead while she liveth, 1 Tim. 5. 6

Wo to the Crown of Pride, Isa. 38. 1. *Wo to them that are at ease in Zion, & trust in the mountain of Samaria, which are named chief of the nations to whom the house of Israel came. Passe ye unto Calneh and see, and from thence go ye to Hemath the great; then go down to Gath of the Philistines, be they better then these kingdoms? or their border greater then your border? Ye that put far away the evil day & cause the seat of violence to come near: That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: That chaunt to the sound of the viol and invent to themselves instruments of musick like David: That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the afflictions of Joseph.* Amos 6. 1, 2, 3, 4, 5, 6.

It is better to go to the House of Mourning then to go the House of Feasting; for that is the end of all men, and the living will lay it to heart. Sorrow is better then Laughter, for by the sadness of the Countenance, the heart is made better, Eccles. 7. 2, 3.

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The Reasons why John Mulliner *Barber in* Northampton, *left off his Imployment of* Borders *and* Periwig-making, *and how it was with him, as to his* Inward Condition *before he joyned with the People of God, in scorn called* Quakers; *as also his Testimony for them, and his* earnest Desires *to his Neighbours and Acquaintance of the Town of* Northampton, *that they would as well as himself, be reconciled to the Principle of God in their Conscience, now after this Judgment of God that hath been upon this Town by Fire*

Loving Neighbours and Acquaintance,

SInce I have left off my Imployment of making Borders and Periwigs, it hath occasioned several of you to speak hardly of me, and many Reports there are and have been concerning of it, insomuch that I have been told, *I have made my self a Town and Country-talk.* Now for the clearing of my self and the Truth of God

in which I am concerned, and your Underſtandings, it hath been much in my Mind to acquaint you with the Reaſons why I left it, which I would fain have avoyded, and not to appeared ſo openly amongſt you, for I have ſent ſeveral Letters to ſome Perſons whom I have been concerned with, in Town and Country, to let them know why I left them; but this would not ſatisfie me, but as I have been a publick Profeſſor of this Employment for many years, I found I could not be clear in the ſight of God and man, till I had publickly given my Reaſon why I left it off; and likewiſe how it was with me, as to my inward Codition, before I joyned with this People of God, who are in Scorn called *Quakers*.

Ever ſince I was about ten or twelve years of age, that I began to think that there was a God, it hath been my earneſt Breathing deſire, to know Peace with him; and often when I was walking in the field, I have thought, that the very Fowls of the Air, and the Beaſts of the Field were in a better Condition then I was, if I did not know Peace with God when my Dayes were at an End: And it hath been my earneſt Cry to God, in the time of my Apprentiſhip and ſince, as I have been walking in the Field & other Places, as I have been in private by myſelf, that *I had rather have my* HELL, *or Sorrow & Trouble here in this life, then to endure the Everlaſting* DISPLEASURE *of the God of Heaven hereafter*; and in order to this good deſire, which was begotten in me by the Lord, I did love to write Sermons, & to hear the beſt of Teachers as I thought then, which I have gone two Miles to hear, in the time of my Apprentiſhip, rather then I would have gone to ſport or play my time away; and at that time, as I have been going, I have cryed and begged of God, *That I might not miſs of ſomething that might be for my Soul's good, when my dayes were at an End*: And after this manner have I gone out in thoſe dayes; and ſince I came to the Town of *Northampton* to ſet up for my Trade, I was a great Hearer of *Simon Ford*, who belonged to the Pariſh of *Alhollows*; and I have writ his Sermons, and after I had done, I have come home and lotked my ſelf in, and took my Bible and read the Scriptures, and after I have read his Sermons, and have laid them before me, and have kneeled down and cryed and prayed to God, that if there was any thing in them, whereby I might come to the Knowledge of God's Everlaſting Truth, that he would not *Withhold himſelf from me, that I ght h ave an Underſtanding of it*; For Lord (I have ſaid) *thou knowſt*

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eſt my Deſire is before thee, and that I did not beg for any thing in this life, but for my Soul's Peace with thee, when my dayes were at an End: And the more *I* prayed and cryed, the more Trouble *I* had; ſo that *I* knew not what to do *I* was ſo much diſtreſſed; but *I* thought to go to *Simon Ford*, who was my Teacher, in hopes he would have ſatisfied me, but finding that *I* could not declare my Condition, as *I* had felt it upon my Spirit for ſome time, *I* took a ſheet of Paper and writ my Condition, and read it to him, how that *I* was in great trouble night and day, ſo that *I* could not tell what to do, though *I* had writ his Sermons, and laid them before me, and cryed and prayed to God, that he would give me a true Underſtanding of his way, that *I* might have my Soul ſaved when my dayes were at an End: And much more *I* did write to this Purpoſe, which writing ſome of my Neighbours at that time did ſee, as *I* ſhewed it to them: So he confeſſed, theſe were good deſires, and could ſay little againſt me, but after pretty much diſcourſe to this Purpoſe, he adviſed me to read a Book, which *I* did get and read it; but no Comfort could *I* get from him nor the Book neither. though *I* went to him and ſeveral more of that Coat, ſeveral times, before *I* joyned with this People called *Quakers*: And *I* was ſatisfied that there was that in me that time, that no man could ſatisfie, except the God of Heaven appear in him: And ſometimes *I* have ſeen this People, when they have come amongſt us, when *I* was a Hearer of *Simon Ford*, into the very Aſſemblies, and though they have ſaid very little, what a Confuſion was there among the Teachers and Hearers! And ſometimes *I* have ſeen them, two or three that came into this *Place*, which was ſuffered by the Judgment through Fire to be laid waſte, that they have come into the Aſſembly at *Alhallows*, with *Sack*-cloth and Aſhes upon their Heads, bare-foot and bare-headed, which I did at that very time, very much ſtrange at: And another time I ſaw another come into the School, when they were acting their parts in ſtrange Dreſſes, and wiſhed them, to train up their Children *in the Fear of the Lord*; and they did lay violently upon him with their *Sticks*, ſo that I was much troubled to ſee it: And ſeveral times *I* have cryed and prayed to God to know why was it ſo, that this People came amongſt us after this manner; what is the matter with them? notwithſtanding though it be ſo, and they are never ſo uncomely, yet if this be thy People, give me an Underſtanding concerning of it; for thou knowſt what my ſoul travels after: And before

fore I joyne I with them, it was very hard for me to deny my self and become a Fool, by reason of my great Acquaintance and Business, in way of my Trade: I *thought I did not care if I had been of any Religion so I had not been of that*: Many of my Acquaintance would make a Mock at me; so one time I purposed to go to *Halfon Horse Race*, about two Miles off *Northampton*, & then if went thither, I thought they would not take notice of me for such an one; but as soon as *I* come *I* thought they took notice of me, and said, *What, we hear you are turned Quaker*: but the Lord knew what Pain my soul was in at that time; but I thought long to get by my self to cry and pray to God; and comeing home my Brother M. came with me; for *I* know his very heart was concerned for me at that time; but there was such a Load and Pain fell upon me at that time that made me cry out with many tears running down my Cheeks, *Lord God of Heaven have Mercy upon me, what shal I do to be saved? Lord God of Heaven have Mercy upon me, what shall I do to be saved?* to he fell a crying to me and said, *What ayleth thee Brother the Lord will have Mercy upon thee*: And I knew not any one living in all the world that could afford me any Comfort, except the God of Heaven did. Neighbours & Acquainrance, I write no Lye to you this day, God is my witness; and so long (I do believe) as my Brother hath Life and Sense, he will not forget that time, as he hath told me since: And about this time there were several of this People carried out dead out of the County Goal, which lay in the Dungeon, FOR THE TESTIMONY OF JESUS; which I know not, but might be by Reason of the Straitness of the Place as they were confined in, and for want of common Air: And then *I* began to enquire what was the matter, and I could not understand that any thing was laid to their Charge, except it was as concerning the worship of their God; and then I wished, if they suffered for God's sake and for Righteousness sake, that *I* might suffer with them too; for I did not care if they burned me, if *I* was sure it was for God's sake; But all the Business was to know whether *I* should be sure of it: So I discoursed with some of my Neighbours and Acquainrance, & they said it was a Fancy and a Whimsie, Bewitching an Delusion; and after this rate they talked; but the Lord knew my heart, was it a Whimsie, and Delusion, and Bewitching, to cry and pray to God to have Mercy upon my soul, when my dayes were at an End? The Lord knew, this was & is the very intent & breathing

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of my ſoul, and if this was Deluſion, I will be deluded more; for I am ſure God hath promiſed, *Seek and you ſhall find, knock and it ſhall be opened*; and do they ſay, this is but a Fancy and a Whimſie. And many times I have gone into the field, and I have got into a Land of Corn in private, when no Eye or Ear hath ſeen or heard me, and there have I kneeled down, and prayed and cryed to God, and pleaded with him, as I was created, and he my Creator, and I had a ſoul to be ſaved, that he would not withhold himſelf from me; for I knew not any one living upon the Face of the whole Earth that I could have any Comfort in, if thou, O thou God of Heaven and Earth didſt not help me; and whither ſhould I go, or how ſhould I pray; for thou O God of Heaven and Earth. *Haſt the Words of Eternal Life*, and I ſhall not let thee reſt till thou haſt Mercy upon me; for I cannot truſt my Salvation upon this man's Faith, or the other man's Faith, but upon thee, O thou God of Heaven and Earth alone; and after this manner I went on.

And I was a great lover of Muſick, and many times as I have been thinking of God, and of the Condition that I was in, it would have brought trouble upon me; ſo that many times I have took my *Cittern*, or *Treble Viol*, or any inſtrument as I had moſt Delight in, thinking to drive away theſe Thoughts, and I have been ſo troubled, as I have been playing, that I have laid my inſtrument down, and have reaſoned with my ſelf after this manner, and ſell a crying to God, it is true I love this Muſick, but what good can theſe ſounds do me when my ſoul wants Peace with God; and this doth but ſtir up Laughter, and Lightneſs of Spirit, to make me forget my Maker, and this will laſt but a little while, and I had better ſeek my Peace with God, and then, *At his Right Hand there is Pleaſures for evermore*; and theſe thoughts I had then: So that my Muſick began to be a Burden to me, and I would fain have ſold them, my Inſtruments, but that I had not Freedom in my Mind to do; for if I did, thoſe who bought them would have made uſe of them as I did, and I thought I would not be the Cauſe of it; ſo I took as many as I ſuppoſe coſt forty Shilling, and BURNED THEM; and had great Peace in my mind in doing of it, which is more to me then all the Pleaſures in this world: And often I have cried to God and ſaid as the Scriptures ſay, *Thou art no Reſpecter of Perſons*, though I am but a poor ſimple man, why may not I know as much of thee, as to my Salvation as another

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man, since my Since ity is before thee, an I thou seest what my Heart earnestly breaths after; for it was not this Name, or that Name that I minded, but Peace with God, when my dayes were at an End.

Then as to my Employment of *Periwig-making*; it is more then twelve years since I began to make them & much might be said for the making of them by some, yet much questioning, & reasoning have I had within my self for some years; so that at some times I have been troubled when I have been making of them, and I could not tell what was the Reason of my Trouble, except that was; and sometimes when I have seen some of my Friends come in I have been ready to put them out of my sight, and could not go on with any Content, but Trouble, so long as they were looking on me, and some have spoke to me, and told me, They thought I did not do well in making of them; & to this purpose they have spoken, and many times I have reasoned with my self after this manner, what need I make such ado and be so much concerned, there is hardly any man but is desirous of a good Head of Hair, and if Nature doth not afford it, if there be an Art to make a Decent Wig or Border, what harm is that?

Object. *But are there not several of thy Friends, who wear Borders, and are accounted honest men?*

Answ. As for those whose Hair is wasted, fallen and gone off their Heads through infirmity of Body, and for want of it do find that their health is impaired, or lessened, if such do wear short Borders for their health sake, and for no other End or Cause whatsoever, I judge them not; but let none make a pretence that they wear Borders or Wigs for their Health, when in Reallity, another thing is the Cause; for God the Righteous Judge sees in Secret, and he hates Pride & Hypocrisie, the spirit of which is judged, & for ever to be judg'd with all its fruits by the Lord and his People And let all those who have Hair growing upon their heads, sufficient to serve them, I mean what is really needful or useful, be content therewith, and not find fault with their own Hair, and cut it off, and lust after and put on others Hair.

And further, thus I reasoned, is there not some of thy Friends who make them; & sell Hair for the making of them, and drive a great Trade and what, do I not think that they have not as much Care to go to Heaven as I have, and what need I make such ado, and be so concerned? But all this would not do, but here lay that which *was very near me, that was, if God should call me to account at this very time, while*

while I am reasoning after this manner, whether or no I could stand clear in his sight and make them; for if I stood condemned in God's sight, it was not this man's making of them, nor the other man's wearing of them, that would justifie me in God's sight; for if God condemns me in my Conscience, I know no man living, who can justifie or take away that Guilt: And here I stood in this Condition for some time; and the Lord knew the travel of my soul in these things, and I knew not what I should do to be cleared of them, so that I have been almost out of Hopes, sometime, and said within my self, and cried, I am afraid, I shall dye with this upon my Conscience, and then what will become of me hereafter, and how can I stand clear in the sight of God, that am condemned for it in my Conscience? But my Prayers and Cryes were, for God to deliver me; for I could not deliver my self out of it, but here I lay one day after another crying to God to be delivered: So suddenly after our dreadful fire, in which I was with the rest of my Neighbours a Partaker of that Judgment, then I was more concerned then before; so that I knew not what to do, to get over it, it lay so hard upon me to bear: But still this cursed Enemy of my Soul, this *SELF-END Spirit*, began to work with me again, and reason with me after this manner; what, am *I* resolved to ruin my self, and turn away all; if I do leave this, I must expect to lose a great deal of my *Trimming Trade* and I had better leave off that, then leave off this Periwig-making; it fits so well with me in the Condition I am in, by Reason of my Lameness: I had a considerable Trade in it with several of my Acquaintance in Town and Country, and some of them are Persons of Quality, and wish me very well, and if I leave that I shall disoblige them much, and what will I do then? am I minded to undo my self? But still there was an inward Cry in me, *Lord save my soul*; for that lies at stake, and it is that I plead for, and I care not what I go through, so my soul may have Peace with thee, when my dayes are at an End; for my soul is for Everlasting, but this Trouble cannot last long: These things stuck very hard with me, that made me cry out night and day; *Lord deliver me, and help me over this Weight and Pain that is upon my Spirit, and I care not what I do, so I may be clear of them*: So through much TROUBLE OF SPIRIT I was willing to leave them: But this would not clear me, but as I had been a publick Professor of this Employment for some time, I must bear my Testimony against them; and

that was, I ſhould ſend for my two men, as I had inſtructed in that way, and tell them how I was troubled, and take a Wig and burn it before them, as a Teſtimony for God againſt them: But this was very hard, but no Peace could I have before I did it, and much Pain and Sorrow I had before I did it: and no Comfort, but Torment of mind I had till I had given up to do it; ſo according to the Pain and Sorrow that lay hard upon me *I* gave up to do it, and I thank God, I have much Eaſe & Comfort of Mind ſince *I* have done it; for the Lord hath not put me upon any thing, but what he hath given me ſtrength to go through, and he is not a hard Maſter, and I have great Peace and Comfort in what I have done, which is more to me then all the Periſhing, Fading things in this world: And whoever he be that doth expect Peace with God in himſelf, he muſt know a Croſs to his own Will, to croſs his ſinful thoughts, Words and Actions; and whatever he knows God requires of him, he muſt do it, though it be a great Croſs to him, though it is very hard to Fleſh and Blood; *Fleſh and Blood cannot inherit the Kingdom of Heaven, but a man muſt be born again*: And as truly it is witneſſed, as ever it was writ in the Scripture; God's People this day do know this ſpiritual Birth, Bleſſed be God for ever; and they travel in Spirit till God gives Encreaſe and delivers them: And I am ſure, and can ſpeak by Experience, I never met with a better Friend in all my Life, then the Spirit of God; for it never croſſeth that which is according to God's Will, but if God's Will be not done, this *S*pirit brings Pain and Trouble upon the *S*oul, if it be minded.

So *I* would deſire any ingenuous ſober Reader, without Prejudice to judge, if it had been their own Caſe, whether they would not have left off this Employment of *Periwig-making*, rather then to have went on with ſo much Condemnation in themſelves; and theſe be the Reaſons and Occaſions why I left them off: And now, you my loving Neighbours and Acquaintance, I would not have you think, that now I have denyed my ſelf, and took up this Croſs, as to come among this poor ſcorned People, and left off my *Muſick* which was a great Delight to me; and likewiſe this Employment of *Periwig-making*, which *I* have told you was ſo hard for me to part with, that now *I* think my ſelf ſafe enough: No, God is my witneſs this day, from whom *I* have my Breath & Being, I have as much need of keeping my Mind ſtaid upon God, as ever I had in all my dayes: And whatever

whatever I have done, it is no more but my Duty to God, to answer his Requirings in my Conscience; and here I lie still upon the Free Mercies of God, through his Grace in his Son Christ Jesus my Saviour to be saved; and I care not what I go through for Christ's sake: And here I find a Pressing forward to the Mark of the Price of the high Calling which is in Christ Jesus: And at the end I do not question, as I keep faithful to God, I shall obtain the Salvation of my Soul, and that is enough.

And whereas there is most dreadful speeches cast against this poor, scorned and scoffed People of God, who are called *Quakers*, as if they had their very Principle from the darkest Hell; and some have told me, They come from the *Jesuits* and *Papists*; and very hardly people have spoken concerning them: But truly Neighbours and Acquaintance, I would intreat you to let me speak in this matter, and I hope I have not behaved my self so badly amongst you, for almost this twenty years, but I may have a little Credit for what I say: So long as I have come amongst them, which I think is 13 or 14 years I never understood any such thing, but the very main Aim that they have and do drive at, is to have People be faithful to God in what they know in themselves; and this is that plain down-right way they have drove at and do, and God hath prospered them and will do: let all those that are Opposers of this Principle of God, do what they can: They can as well stop the Sun from shining, the Rain from falling, as hinder this spiritual work from prospering in the Hearts of his People; for it is beyond the strength of man to hinder it: They were not set up by man, nor can man pull them down. And as for the *Jesuits* and *Papists*, I know not what they are, as to their Principles, neither indeed do I desire to know, but those that are not as they should be, I desire the Lord may make them so. But as to my own part, *I* will tell you what my Faith is, and what I do believe, call me what you please, nor *I* never desired to believe otherwise: That is. *I do believe in God, who is the Father Almighty, Maker of Heaven & Earth, and in Jesus Christ his only Son, our Lord, who was conceived by the holy Ghost; born of the* Virgin Mary; *and that he did suffer under* Pontius Pilate, *and the third day he rose again from the dead, and sits at the Right Hand of God his Father, who shall judge both the quick and the dead*; and I do believe, that *God hath a Church, where there is the Communion of Saints in his Spirit and Power*; and I do believe *The For-*

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giveneſs of Sins, the Reſurrection of the Body, and Everlaſting Life, according to the Teſtimony recorded in the holy Scriptures: but indeed, I do not believe that at your publick Places of Worſhip, that this is the Church of God, nor your Aſſemblies are the Communion of Saints; for it is not the Saints Life, to live in Curſing and Swearing, in Pride and Drunkenneſs, in Envy and Malice, Hatred and Covetouſneſs, &c. but in the Spirit of Truth, which leads into all Truth: But alas! what of all theſe Evils is there not committed in this age amongſt thoſe that do aſſemble themſelves together, in your Publick Aſſemblies, where there is ſo many Prayers of, *Good Lord deliver us from them*; which I ſay, I am a witneſs for God, he ſtands ready to deliver you, if you will come to him; *But you will not come to him that you may have Life*, John 5. 39. And again, the Saints do not believe, that Chriſt Jeſus the Son of the living God, did pray to his Father to put his poor Creatures upon thoſe things which were impoſſible to be done; for when he wiſhed his Diſciples to pray, he ſaid to them, *Pray thus, Our Father which art in Heaven, hallowed be thy Name, thy Kingdom com, thy Will be done in Earth as it is in Heaven*, and ſo forth. Now ſome among you ſay, God's Will cannot be done here, we muſt live in ſin ſo long as we live [*There is no Freedom from ſin on this ſide the Grave, no Peace with God to be known here*] Oh! what a damnable Doctrine is this; if men would but plead for God's Kingdom, as they do for the Devil's, and would but believe that God was as able through the Light and Life of his Son Chriſt Jeſus, *Rom.* 5. 10. *For if when we were Enemies, we were reconciled to God, by the Death of his Son: much more being reconciled, we ſhall be ſaved by his Life.* To ſave them from their ſins, as the Devil was to keep them in their ſins, we ſhould have brave living; and yet all will ſay, God is above the Devil.

For the Lord ſake, Neighbours and Acquaintance, conſider theſe things; for God is my witneſs this day, I plead not with you for your ſilver nor your gold, nor for any thing that you have in this world, but beſeech you to be reconciled to the Principle of God in your Conſcience: And how many Scriptures is there to perſwade you to a Holy Life, as *Without Holineſs none ſhall ſee God.* Heb. 12. 10. *For they verily for a few dayes chaſtened us after their own Pleaſure, but he for our Profit, that we might be Partakers of his Holineſs. Except a man be born again, he cannot enter into the Kingdom of Heaven*, John 3. 3. *We know that whoſoever is born of God, ſinneth not: But he that is begotten of*

God

God, keepeth himself, and that Wicked one toucheth him not. Be ye therefore Perfect, even as your Father which is in Heaven is Perfect Mat. 5. 48. And many more Places to this purpose, and yet you say, the Scripture must be your rule, see how contrary you walk to it, and say it is impossible to be done; and Christ he said, *Mat.* 7. 14. *Because strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.* The Saints they were persecuted and imprisoned, and Christ said, *For if they do these things in a green Tree, what shall be done in the dry?* Luke 23. 31. *If they persecuted me, they will persecute you also; if they regarded not my Sayings, they will not regard yours*: I pray you do but look back, which look more like Saints, those as assemble themselves together in your Assemblies, or these whom Christ spake of, who are persecuted for Righteousness sake; and truly I look upon these to be *Real Saints*, and had rather take my Portion among such in this day, if it be in Persecution, then to enjoy the Pleasures of sin for a season. And when I came amongst this People at first, what a strangeness did it Cause amongst my very Relations and Acquaintance, insomuch that my neareſt Relations were stirred up, in Envy and Bitterness against me, some signifying as if I had not been fit to live upon the Earth; and the Lord knows, I had no other Desire in my Heart, but to do that which my *God-fathers & God-mothers*, as they call them, promised I should do, as is the Custom now adays, which People talk of; but if they come to do it, they rise up as an Army against them, Father against the Son, and Daughter against the Mother, and *All Evil-doers* against Christ's Appearances spiritually, so that in effect they say, *They will not have this man to rule over us*: and whoever he be that is a true spiritual Traveller, will find these things to be true: And that was, *That I should forsake the Devil and all his works, the vain Pomps and Vanities of this wicked world, the sinful lusts of the flesh*, and so forth; but as long as I could talk of these things, and not do them, no notice was took of me, as to be offended with me; but when I came to do these things, what a do was here, and what strangeness did it beget amongst my very familiar Acquainrance! And God is my Witness, at this time it is the very end of my Travel in Spirit, *To make my Peace with God when my dayes are at an end.*

And now Neighbours and Acquaintance, I being one that have had hard speeches cast upon me by some of you, I thought I could

not

not be clear in the ſight of God and man, till I had acquainted you how it was with me from a Child to this day, which I hope will give no occaſion of Offence to any; but could heartily wiſh, that you may not be alwayes Profeſſors, but Poſſeſſors of that Life which is beyond all the Profeſſion in the world; and that you may know the Lord's will to be done in your hearts, as it is in Heaven, and then you will pray as you ſhould do, and know what to pray for: And truly my loving Neighbours and Acquaintance, if it had been poſſible for you to have ſeen the inſide of me, I have told you the very Travel of my ſoul in theſe things, and what I have here writ I have had the Experience of; and do not think it is a Whimſie, or a Fancy and a Deluſion to ſerve God: it is your Concern as well as mine, your ſouls lie in danger of Ruin as well as mine hath done, and therefore for the Lord's ſake conſider theſe things, which belong to your everlaſting peace, before they be hid from your Eyes; for here is but a little while before your dayes be at an End, and we ſhall ſee man no more, and what is all this world worth then? it is not all the words of earthly wiſe men, though called Teaches of this age or any man that can juſtifie you, if God condemn you by his Light and Spirit in your own hearts; therefore for the Lord's ſake, think not that God will be mocked, nor make not ſleight of theſe things; for ſuch as you ſow you muſt reap: Your ſouls lie in danger of everlaſting Miſery, and it is an inward Reformation, a new heart, a right ſpirit as God looks for of us all: and it is the earneſt Breathing of my ſoul, you may ſeek after it, as well as my ſelf.

And now, you my loving Neighbours and Acquaintance of this Town of *Northampton*, where among you I have drawn my firſt breath, how hath my heart been pained, to behold the Ruins of this poor Town, and I have and do from my very ſoul deſire, that this Affliction which God hath ſent amongſt us may be for the better, and not for the worſe: And it is not long ſince there was another warning by Thunder, Lightning and Hail-ſtorm, ſuch that in all my dayes I do not know I have heard or ſeen the like; what Dread and Fear were the poor Inhabitants in at that time? Oh that you would have kept your minds exerciſed as I do beleive ſome did, and had ſome Senſe of the Dread and Fear of this Terrible God, that can ſhake terribly the Earth, [illegible] *make the Inhabitants fear before him*! I ſay what Fear were they in at that time, running up and down, think-

ing

ing, that the Town had been fired by Reason of the Lightning that was at that time? The Lord grant that you may be of that Principle or Religion, as it hath been my desire from a Child to be of that Religion which would endure a Thunder-clap, that is, if God should have called me or you to Judgment at that very time, we might be ready with Oyl in our Lamps; and not Put it off to buy when the Bridgroom comes; for blessed be God, at that very time, I do not speak it for any Praise among you, God is my witness, but as I felt it upon my Spirit at that very time; I could sing for Joy in my Spirit, when others were running up and down in Dread and Fear; and for ever my soul shall trust in this God, who is mighty to save, and mighty to destroy, God blessed for ever: And the very Inhabitants themselves could not but at that time confess, that God had sent another Judgment amongst them, in my hearing; but yet for all this, what blaspheming the Name of God is here, and Drunkenness and all manner of Wickedness almost, committed, Envy, Malice and Hatred, and what not, insomuch that some have told me several times, that you think in your Conscience, you are a great deal worse then you were before the Fire, and why is it so with you, for the Lord's sake consider, what will become of you that go on in this resolute way; God will not alwayes strive with you; put not (*I* beseech you) this day of the Lord afar off, but while it is to day, harden not your Hearts: *I* would intreat you that you would look back, for about this twenty years, what have this poor, scorned People of God called *Quakers* preached amongst you, but this principle, to have People mind God in their Conscience, and to be faithful to what they know of God; and what hard measure have they met with? how have they been stocked and stoned, and whipped and imprisoned, their Goods rended from them, and for nothing but for God's sake, to keep their Conscience clear in his sight? And how have some sealed it with their Blood, and still are ready, through patient Suffering in his Power, God be magnified for it, with their Lives given up, and if God should suffer them to be brought to the stake for the Testimony of Jesus: And let the Rain fall, and the Wind blow, and the Storms beat, they are anchored upon that Rock Christ Jesus, which the Gates of Hell cannot prevail against: And do not think, that this Pearl of great price, which they have sold all for, they will part with for nothing, or for the Glory of this World, which perisheth;

riſeth: and this I ſay of them, that are faithful to God in what they know, they are the People of God, and there is no more required of any of us, but to be faithful to what we know, be it much or little. So this is my Teſtimony for this people, if I ſhould write no more; for I wait for my Diſſolution, nor I know not how few my dayes may be amongſt you.

And now, you my loving Neighbours and Acqaintance, ſince it hath been the Good Pleaſure of the God of Heaven, to ſend this Affliction of Lameneſs upon me, ſo that in the prime of my age, my ſtrength is taken from me; I dare not charge God with Injuſtice; nor murmure againſt him; he is Juſt and Righteous in all his wayes, and if he had not ſent this Affliction upon me, I know not whether I ſhould have been conformable to his Heavenly Will; but in Love and Tenderneſs to my ſoul hath he ſuffered this Exereiſe to come upon me, and I have for ever Cauſe to bleſs his Name, that ever he hath dealt with me after this manner, if he never reſtore me to my former ſtrength again, his Will be done, though to look at it, it is very hard, and I know, I am an Object of Pity to many of you; but why ſhould I murmur at it? *Shall the Pot ſay to the Potter, why haſt thou made me thus?* No I ſhall not, but bleſs his Name, that ever he hath ſpared me to this day, that I ſhould anſwer what he required of this poor weak Body of mine; and this is the greateſt Joy and Comfort of my Soul, that as I have found my ſtrength go from me outwardly, my Faith, and Hope, and Strength hath renewed in God inwardly: And here I have great Cauſe of Joy and Comfort, and to God let the Honour and Praiſe be, who is worthy over all bleſſed for ever, and for evermore ſaith my ſoul.

And one thing more I would deſire of you, to have a Care of ſpeaking ſlightingly of the Spirit of God and Chriſt, and making a Mock thereat, as ſome have done, as ſaying, *What the Spirit will not let you do this or that?* Let me prevail with you, to have a Care what you ſay, as to this thing, leſt you ſin the unpardonable ſin againſt the Holy Ghoſt. I have wondered when ſome men have ſpoke to me after this manner, who profeſs to be Wiſe and Religious, ſhould offer to ſpeak ſo ſlightingly of this Spiritual Appearance of Chriſt; for if ever you know God, you muſt know him Spiritually; *For God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth*: And do you not read, how *The Spirit wars againſt the fleſh, and the fleſh againſt*

against the Spirit: And to be spiritually minded is Life and Peace, but to be carnally minded is Death. And again, *Quench not the Spirit; Grieve not the Holy Spirit, whereby ye are sealed unto the day of Redemption*, Eph. 4.30. *And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesie, your old men shall dream dreams, your youngmen shall see visions* Joel 2.28 And several more Scriptures there are that we may read, concerning their spiritual Conditions; but this spiritual Appearance of Christ is so mocked and scorned at, that when any of God's People are brought before some, you are ready to say, what, you are troubled with the Spirit, you cannot swear, you cannot give us Respect, you must come with theeing & thouing in your mouths, and be brought before whom you will, all is one to you: Blessed be God that it is so, that there is a People have more regard to please God, then to please any man living as to these things: Some time *I* have had concerns with some of you, that rather then *I* would have come before you with my hat on, if *I* could have been clear in God's sight, *I* had rather have lain at your Feet; but at any time, if *I* did not stand faithful to this small thing as you count of, what Pain and Sorrow have I had quickly after it in my Conscience, that *I* knew *I* had not done well in it, and it hath caused me to cry sometimes to God, surely *I* shall take more care next time.

Now if you would but keep to your rule the Scriptures, as you reckon them, methinks you need not be so much offended, whenas the Scriptures speak against having men's Persons in Admiration, because of Advantage; *He that respects mens Persons commits sin*: Christ saith, *Learn of me, I am meek and lowly, and you shall find rest to your souls*; Who learns Lowliness of him will not take Offence at those who in Obedience to him, speak his Language [*Thee and Thou* to a single Person, and who wear their Hats upon their Heads, for which they were made. If men would but truly come to serve the Lord their God in their Hearts, it would teach them better manners one to another, then a few dissembling Titles of Honour; and worshipful with the Cap and Knee; I pray you what do they all signifie but to make men proud, and there is too much of that already? But this let them do, *Do justly, love Mercy, and walk humbly with their God*, and then there will be no Offence taken. And why should you take Occasion at *Thee* or *Thou*? in the Scripture you may plentifully see, that when the

Servants of God went to declare his VVord to the Kings, they went and said, *Thou O King, hear the Word of the Lord*; and in your very Prayers when you pray to God, do you not say, *Thou Lord*, or *Thou God*? And what, do you expect better Language then you give to the God of Heaven, which if you should say [*You*] it would be Nonsense, and People would think such were not in their wits, as should say [*You Lord*] or [*You God.*]

Then again this Rule saith, that formerly it was said in the time of the Law, *Thou shalt not forswear thy self*; but Christ, *Who is the end of the Law for Righteousness sake, to every one that believeth*, Rom. 10. 4.) saith, *Swear not at all, but let your Yea be Yea, and your Nay be Nay*, Mat. 5. 34. And *James* saith, *Above all things my Brethren, swear not*, Jam. 5. 12. And now you can make some by your Law, pay for swearing, and others have got money by swearing, and others you would force contrary to the Command of Christ, and their Conscience, to swear; and because they would not swear, they have been imprisoned, some until death, and I pray you do but see what Confusion here is amongst you. Much more might be said from several Places of the holy Scriptures, as to the pressing of you to a holy, godly living, but many o you will not, but even *Hate to be reformed*. I verily think, there may be some that are tender-hearted, that have a Love for God, but yet to leave all the Glory and Vanities of the world, and deny themselves to *Follow him*, appears to them very hard; but this you must do, if ever you know Peace with God: And as sure as ever the Scriptures declare of it; for as Christ said, *He that loveth any thing more then me, is not worthy of me*: For verily, I do look upon it to be man's greatest Happiness and Felicity to be a true Servant of God, and the most Honourablest Title in the VVorld, to be a true Christian; for their Name is had in everlasting Remembrance, when the Name of the wicked shall rot: and therefore let them mock and scorn if they will, the day will come that God will clear the Innocency of his people, and think not that it is impossible to know God as his People did formerly, when it was said, that they *Did taste and see how good the Lord was*; and they *Tasted and Handled of the Good Word of Life*: And do not think it is enough to believe as *Your Church* believes, and because your Ancestors went in this way, you may; and what should you trouble your selves any further; and truly, if I could have been satisfied here my self, I would willingly have went along with you,

but

but I could not, though many times with Tears I have cryed to God and said, why cannot I be satisfied to do as such, who are esteemed wise, understanding men, that I must separate from them, and become a Scoff and a Scorn to them, but blessed be God, he hath made known himself spiritually to a little Remnant, who have followed him through the great Tribulations; and blessed be his Name for ever, he hath confirmed the Truth of it to this poor People under his hand and seal, as it were, by his eternal Spirit; so that they do taste and handle of this good VVord of Life, as they keep faithful to him in what they know; for no more God requires of me nor you: for if it but one Talent, if we keep faithful and improve it, it was said, *Well done, faithful Servant, thou hast been faithful in a little, I will make thee Ruler over much; enter thou into the Joy of the Lord*: So it is Unfaithfulness to God as is cursed in the inward parts.

The Lord give you an Understanding of these things is my earnest Desire; for God is my witness, I have no ill will to any of you, but my earnest Desire is for you as for my own self, to pray and beseech you to be reconciled to God, and not to grieve and quench his Holy Spirit in your Consciences, by living in known sin and transgression; for who ever they be that will not accept of Mercy, they must expect Judgement; for God is Just and Righteous in all his wayes, and he will and hath been clear of the Blood of all People in all Ages and Generations that are gone: And therefore for the Lord's sake and our own souls sake, let us not slight Christ's spiritual Appearance in our Conscience, but be perswaded to let him have the whole Heart; for it is an inside work: And whoever he be, if he hath never so eloquent a Declaration at preaching, let him profess what he will, if it be the Truth it self, let him preach and pray, sing Psalms and Hymns; if they be not spiritual, they are as if they cut of a Dog's Neck, and as sounding Brass and tinkling Cymbal in the sight of God and no Profit in them at all.

So this is my Testimony for God, that he doth appear as he is *Spiritually* and doth more and more appear by the Light of his Son Christ Jesus in the Hearts of this poor scorned People called *Quakers*, as sure as ever Christ did appear *Personally* upon the Earth to his Disciples, according to the Holy Scriptures of Truth; And therefore slight not this spiritual Appearance of Christ I beseech you, that which condemns you for sin in your Consciences, as you tender the

welfare of your immortal ſouls, and though this come from a ſimple Inſtrument, yet I would intreat you to bear with me; for it is in Love to you all.

And before ever I ſet Pen to paper to write this, I have in the very ſecret of my ſoul deſired, that I might have lain in a Cave in the ground and have cried out theſe few dayes I have here upon the Earth, to the *Lord*, rather then I would have appeared ſo openly amongſt you, but I could not be clear till I had ſignified my mind to you; and ſo I do appeal to the Principle of God in all your Conſciences; I being one that have had my being amongſt you almoſt all my dayes, what damnable Practice or Principle have any of you ſeen by me, that makes you talk at this rate? Except you call this damnable which checks and reproves you when you do not well; and which of you all dare to ſay, he hath it not in him? which is the great Love of God unto Mankind, which doth either excuſe, or accuſe, if they do good or evil; and this is that Witneſs that God hath not left himſelf without, in the hearts of all Mankind.

And certainly, if there had been any thing in your Teachers Doctrines, Reaſons, Uſes and Applications; if Crying and Tears, Sighs and Groans would afforded me any Comfort in them, the Lord would have ſatisfied me in them; but I could not get Peace in them, though the Lord knows it was my daily Prayers from a Child, to be ſatisfied: And therefore, having dealt plainly with you, and having told you how it was with me from my Childhood, do you think that I am deluded; and do you think that I with many more that have known this ſpiritual Travel, will be ſcoffed and ſcorned out of this experienced Principle of God in our Conſciences? my God be bleſſed, we know better things: And though you may *Goliah* like, come in defiance againſt this Hoſt of the Living God, yet be it known to you, *You are but men, and not Gods*, although we are but poor *Stripling*s, and ſimple, *Mecanick*, poor Tradeſmen, and ſome coming from their flocks and herds: We do not encounter with you, with *Swords* or Spears; but in the Name of the Lord we go on, and here the Lord hath given ſtrength and patience to ſuffer, whatever hath come upon his poor People, for the trial of their Faith: So that *They are more then Conquerers, through him that hath loved them*, as above twenty Years Experience can witneſs, ſince the Lord firſt brought them forth, out of this Northern Part of this Nation; and this is that

Lamb's

Lamb's Spirit in which we war, of which God hath said, *Shall have the Victory*,

And do not think tis *Excommunication*, or rending our Goods from us, or Baniſhment, or any other thing, that ſhall be ever able *To ſeparate us from the Love of God which is in Chriſt Jeſus our Lord*: And, if Chriſt be not *In Us, we are Reprobates*; and if it were not that this Principle of God were in us, and if we did not know and enjoy ſomething that was above this world, we were of all people, as the Scripture ſaith, *Of all men in the World, the moſt miſerable*: For indeed the Caſe is God's, as we are concerned in, and if he doth not carry it on in us, we cannot go any further; and this is that City that God hath ſet on a Hill, which cannot be hid: For alas, *Our Profeſſion* is as empty as any Profeſſion, if we find not this Principle of God in our Conſciences, to profper, which teacheth us to deny all Ungodlineſs: and if it be but a Sigh, or a Groan, a Cry, or a Tear, that cometh from an Honeſt Heart, God hath regard to it; for alas, though there may be tricks that men may ſhuffle or cut one with another, we cannot deal ſo with this Alſeeing God, with whom we have to do; for alas, without God we can do nothing, therefore it is to this Principle in your Conſciences I direct you; for no further then you find me plead for God, no longer own me.

My Neighbours and Acquaintance of this Town of *Northampton*, I pray you, do you but a little conſider what Condition were you in ſuddenly after this Judgment of God that was amongſt us by Fire, at which time we met one another, ſeveral with Tears in their Eyes, telling one another of their Loſſes by this ſad Judgment! Oh what a tender Frame of Spirit were many of you in then! O that you had kept to that! and it would have been greatly for your good: for then you would have gone forward in that which is good, till you had found Reconciliation and Eſtabliſhment with your Maker, and you would have remembred his Judgments and Mercy, & have ſpoken of them to his Praiſe; but how little is this minded now! So that many live as if there were no God! To hear the great Abominations that are committed in your ſtreets is a griefe to the upright now as ſuch things were a grief to the upright in all ages. Oh that theſe things may be conſidered, laid to heart & amended before it be too late; for our days are ſwiftly paſſing over, *as a Weavers Shuttle, and as a tale that is told*. The Lord grant that unto this Humble, tender Frame of Spirit you

may

may come, and not let these former Afflictions slip out of your Remembrance; for God hath promised, he will *Not break the bruised Reed, nor quench the smoaking Flax*, but if your *Sins were as Scarlet, he would make them as wooll, if as Crimson, he would make them as Snow*, and this is the Lord's doing, and it is marvelous in our Eye; and this is that humble way that my soul hath found Favour with him, and for ever my soul shall praise him. And I know not how few my dayes may be amongst you yet this is my Testimony and my Belief concerning this People, those of them as are faithful, *I* could wish *I* could say so for all as are called so, that they are the People of God. So whether you will be reconciled to this Principle of God in your Conscience or no, *I* am clear in my self concerning you.

Who am a Well-wisher to your immortal Souls,

John Mulliner.

THE END.